RELIGION IN THE PHILIPPINES.

Some Tribes Have None by Instinct—Superstition Very Prominent. Numerous Deities.

By HYLAND C. KIRK.

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PICK-UP DEITIES COMMON.

Negrito, it involves a primary operation of the human mind in noting the differ-

of its active malevolence; or a thing to

gnarled trees and peculiar rocks, animals,

human bones, volcanoes and the heavenly

The balete (ficus clusioides, Miq.) is

resembles our swamp elm somewhat, but

upward filaments drop at the bend and

white, spongy and comparatively worth-

and not only is it used as a temple and

undoubtedly developed that attitude of mind in the first instance. This view is supported by the fact that the pagan

crags, dark caverns, deep pools and vol-canoes, have each a Tic-balan or in-dwell-

ing spirit. Hardy indeed must be the na-

tive rustic who passes one of these with-out bowing his head and muttering: "Pas-ing tabi sa nono!" (By your leave, fore-father!)

lile teeth around their children's necks as

DIE AND BECOME EELS.

The Samales, a tribe on the Gulf of

tle-dove, is a sacred creature never to be

molested. Rice and fruit are placed in trees and on raised platforms for its ex-

clusive use. Tagalos and others formerly worshiped a bluebird, the tigmamanuquin,

fore to be avoided. Jagor gives an account of visiting such a sheet of water, Lake Jaruman, in Leyte, which, because of the

the natives with superstitious fear that its waters had not been profaned by marmer, fisher, or swimmer, and yet they were full of fish.

VENERATE FIRE AND THE SUN.

volcano in the Islands, though it is lo-cated in Mindanao.

Nearly all the Igorrotes of Central Benguet have a sun tatoed in blue on the back of the hand, which is to signify that

the orb of day is among the highest objects of their veneration. The faith of the Moros includes the belief that the sun,

moon and stars are God's light to rule the

world. There are no other worlds, they as-

sert; but both air and earth are inhabited

by spirits who die the same as ourselves.

figures is a natural stage; and we have

the anito, or image, worship which pre-vails with many tribes, and which also mingles naturally with ancestral worship.

Reverence for ancestors leads to the pre

From the adoration of tree trunks knot-

Manobos and various other tribes

Following the diversity of races, educa- no colored man had ever become a white tion and development, the forms of belief are numerous and of many grades in the Philippines. The popular view that there philippines. The popular view that there him the established fact—the remarkable Philippines. The popular view that there are no human beings anywhere on the earth without some form of religious faith, appears to be controverted in these Islands, where primitive people are found without any formal religion whatever. The little, dark-brown aborigines, the Negritos, have no tribal organization, and for the most part no beliefs in a creator or a future life; though they are very superstitious, with strong tendencies toward fetichism. That some of their practices have been misinterpreted, is probable. At the appearance of the full moon, they customarily have dances, the women forming

tomarily have dances, the women forming an inner and the men an outer circle, around which they progress in opposite directions. Some travelers have concluded that this was a religious observance; but it is more likely that, not being blessed with illuminating facilities they are sim-ply taking advantage of the increased

appear to have no religion, adds: "Several travelers have stated that they sacrifice pigs when it thunders. As thunder-storms are ery frequent and often of artists." nary violence in the Philippines, this custom would imply the possession of a large reverence because of its assumed power number of pigs on the part of the Negritos. Those of Mariveles and of the Zambales Mountains do not appear to wide range of objects venerated; such as possess any domestic animals, except dogs, and they find it difficult to kill the wild pigs, active as they are. Consequently, I bodies. think this must apply to those Negrito tribes, such as the Balugas and Dumagas. They are also said to offer up prayers to resembles our swamp elm somewhat, but they are also said to offer up prayers to resembles our swamp elm somewhat, but they are also said to offer up prayers to resembles our swamp elm somewhat, but they are also said to offer up prayers to resembles our swamp elm somewhat, but they are also said to offer up prayers to resembles our swamp elm somewhat, but they are also said to offer up prayers to resembles our swamp elm somewhat, but they are also said to offer up prayers to resembles our swamp elm somewhat, but they are also said to offer up prayers to resemble to the said to offer up prayers to the rainbow. This offering can be made is more majestic. Branches jut out from with greater ease than the sacrifice of a the base of the trunk, and as they curve pig, but the frequency of rainbows at certain seasons will keep them pretty close take root, forming new supports for the to their devotions."

As there are many groups of Negritos, or Aetas, in different islands, subject to different influences, the accounts of observers necessarily vary. Foreman says: ers necessarily vary. Foreman says: "Their religion seems to be a kind of cosmolatry and spirit worship. Anything which for the time being, in their imagination, has a supernatural appearance, is deified. They have a profound respect for old age and for their dead."

Ratzel says: "Among the Negritos of tribes burn incense under its branches, absolutely Luzon, a fabulous beast with a horse's and the further fact that very few natives against the



ng an animal, the Negritos fling a piece beavenward, crying out at the same time, "This is for thee!"

This is for thee?"

Gironiere, who visited a community of Aetas, early in the last century, says:
"The Aetas have no religion; they do not adore any star. It seems, however, that they have transmitted to, or received from, the Tinguianes, the practice of adoring. Any one day, a rock or a trunk of any described a may be avoided. Jagor gives an account whatever of an animal; they then abandon it, and think no more of an idol until they meet with a strange form, which, for a meet with a strange rorm, short time, constitutes the object of their

"I thought of speaking to my interpreter on religion, and asked her if she did believe in a supreme being-an allpowerful Divinity, on whom all Natureeven we ourselves-depend in all things; and who had created the firmament, and who was looking on at our acts? She looked at me with a smile and said: 'When I was young, among your brothers, I remember that they spoke to me of a mas-ter, who, as they said, had Heaven for his dwelling-place; but all that was lies; see (here she took up a small stone and threw it into the air, saying, in a very serious tone' "How can a king, as you say, remain in the sky any more than that stone?").' What answer could I give to such reasoning? I left religion aside."

NO INSTRUCTIVE RELIGION. The Dumagas, a hybrid Negrito race liv-The Dumagas, a hybrid Negrito race living in the foothills of the Sierra Madre range, Province of El Principe, have no known religion; and the same is true of the Manguianes of Mindoro, who also possess some Negrito blood. "All of the tribe with whom we talked," says Professor Worcester, "emphatically denied any belief in a future life. As the headman of this clearing tersely put it, "When a Mangyan is dead, he is dead." We asked our interpreter to inquire as to their helief in nterpreter to inquire as to their belief in a god or gods, but he informed us that they had no words for such ideas. At no during any of our three visits to Mindoro did we find the slightest evidence of idolatry, spirit worship, or, for that matter, of worship of any sort whatever."

It appears that the Manguianes practice the ordeal by fire to determine the guilt or innocence of any person accused; and though they do not inflict the death penalty as a punishment for crime, for an unenlightened people they exhibit a sur-prising degree of honesty and morality. Says Professor Worcester: "One might imagine that morality would be at a low ebb among a people whose women are al-most without modesty, and where all alike agree that there is no future life, nor any sure retribution for evil deeds in this. Nothing could be further from the truth. Such a thing as a faithless wife is almost wholly unprotected, enough property to make a dozen of them very wealthy according to their standards, yet they never stole a penny's worth from us."

Servation of their skuns and other boats as feticles; and belief in the existence of their spirits assigns them abodes in natural obejets and images.

The Tinguianes, one of the most advanced of the pagan tribes, with the expension of their spirits assigns them abodes in natural obejets and images.

The Manguian, it appears, is a fatalist The Manguian, it appears, is a fatalist ception of trees and caverns, have no so far as the practical events of life are places of worship; but their Anitos are concerned, so that if locusts destroy his rice or cane, his camote crop proves a failure; or lightning kills his mother-inlaw, he contents wimself with the stoical it a name. The ceremony is performed in observation: "It was so to be!" He would the woods, and as soon after birth as practake kindly, perhaps, to a Calvinistic docticable. The infant is held while the priest trine of religion. "I was a good deal raises a kuife or bolo above its head and trine of religion. "I was a good deal amused," says Professor Worcester, "at the account which a padre at Naujan gave me of the reply he received from a Mangyan to whom he had been setting forth the benefits of Christianity. The unregenerate heathen had answered that if he became a Christian it would cost money to be baptized, to live, to marry, to die, and to be buried. In his existing state none of these more or less necessary oper-

celebrate a feast in boner of their Dina-tas, in which pigs are usually sacrified. MURDER SOMETIMES A DUTY.

their friends in order that the deceased might have attendants in the Land of Shadows. Gironiere gives an account of a feast of the Tinguianes he attended, where they drank the brains of four of their anamics dissolved in the fermented their enemies dissolved in the fermented juice of the sugarcane, with a view of increasing their own bravery. These heads belonged to men of the Guianes, who are said to even yet harvest the heads of their said to even yet harvest the heads of their enemies for the purpose of displaying the number and variety of skulls gathered by their prowess. The Ifungos, a hybrid Jap-mestizo race, are accustomed to wear as many rings in their ears as they have tak-en heads. Marriageable young men of the Gaddanes tribe vie with each other in gar-nering scalps to propitiate their future fathers-in-law; their regular excursions for this purpose are made when the fire-tree is in bloom, and conclude with fiestas and religious rites. Among many tribes treaties of peace were ratified by human sacrifices The earliest type of religion in the Philippines appears to be exhibited in fetichism; and quite naturally so, because as already referred to in the case of the



OTHER TRIBES.

and ceremonies of blood-brothership. The Manobos, when successful in battle, sacrifice the prisoners to Tag-Busan, their god of war. The Tagacaolos, prior to their conversion, which was very recent and not absolutely complete, when successful against the Bagobos, Guiangas, or Vilanes, nead, which lives in trees, is venerated would dare to cut such a tree. The balete accustomed to make human offerings and many other trees, as well as mountain to their god, Mandarangan, who lives in the crater of the volcano Apo. Mandarangan is also a deity of the Bagobos and other tribes. When the volcano roars they believe their god is demanding a victim. At the death of a datto, or of one of his wives the Guiangas prepare for somition. wives, the Guiangas prepare for sacrifice such a number of persons as may accord sacred animal, which was the case once with the Tagalos and other Christianized tribes. Some Tagalo mothers hang crocodile teeth around their children coodile teeth around their children cooding the cooding the cooding their children cooding the coordinate of the deceased; as the work is performed slowly, all participating in the tragic rite, the grewsome character of the entertainment may be imagined. with the rank of the deceased; as the work

dile teeth around their children's necks as a preventive against disease, and there is a curious rock on the bank of the Pasig, near Guadalupe, which was for many years an object of Tagalo worship, being believed to have been changed into the stone from a live crocodile.

In the theology of the Guiangas, Tighiama is the Creator and Manama the Ruier of the world. Todlay is the god of love and husband of the Virgin Todlibun; and Todlay is said to be a great favorite with the native women. The Subanos, who inhabit the western peninsula of Mindanao, are said not to possess wooden idols, but they have numerous Tagmas or gods; among them:

Davao, formerly worshiped the serpent and regard it with no little reverence still; Diuata-sa-langit, the god of heaven: Tagmas-sa-dugat, god of the sea: Tagma-sa-yuta, god of the earth; Tagma-sa-manga bugund, god of the woods; Tagma-sa-manga suba, god of the rivers; Tagma-sa-sa-yuta protector of the rivers; and the Igorrotes of Cabuglan, in Lepanto Province, will not harm eels, because they regard them as the embodiment of their Among the Mandayas and various other ribes of Mindanao the limbucun, or tursa-saquit, protector of the sick.

FEED THEIR GODS PLENTY. They make offerings to these deities on altars built of rough wood, of jars of pangasi (rice-beer), and quantities of buyo (Piper betel), tobacco, rice, chickens and eggs, when they sing and dance to the sound of the sucaran, a native cymbal.

The word Subanos, from suba, river, means dwellers by the river, as Monteses means dwellers of the mountains; and the Monteses or Buquidnones of Mindanao, have an interesting mythology. They have a god for each point of the compass: Description malongdong presides in the north; Ongli, in the south; Tagolambong, in the east; and Magbabaya, in the west. Magba-baya means Almighty; nevertheless he has two assistants of equal rank: Ibabasag, who presides over childbirth; and Ipamahandi, who takes care of horses and cat-tle. They hold harvest festivals called Caliga — Tagum-Banua, the god of the fields; and make sacrifices to the Tao-sa-There is probably a significance in the fact that the word for God among the Igorrotes of Benguet is Apo, which is also the name of the loftiest mountain and as the balete but caves pools. Tagalos, who inhabit not only trees such as the balete, but caves, pools, crags and mountains. They propitiate also the Busaco presided over the crops; Aman is conditionally and dancing in its honor. Tigbas, a much-venerated messential ger from heaven, is represented by carved agent from heaven, is represented by carved and is only possessed by a called by one of the monks: "An her-limited the creation of the world; Lachan monkeys; others who took to the water bacor presided over the crops; Aman became fish. Certain Chinamen were changed into hornbills. An unfortunated and chased became fish. Certain Chinamen were changed into hornbills. An unfortunated and chased by day and by night. Our property was changed into hornbills. An unfortunated and chased woman eating the fruit of a seaweed, became a sea-cow, and her breasts and ger from heaven, is represented by carved called by one of the monks: "An her-limited the creation of the world; Lachan monkeys; others who took to the water bacor presided increase in the death bacor presided over the crops; Aman became fish. Certain Chinamen were changed into hornbills. An unfortunated and chased woman eating the fruit of a seaweed, became a sea-cow, and her breasts and limbs can still be seen under the skin of the various scourged and maltreated.

In 1863 I succeeded in escaping to the property was connection with the various scourged and maltreated.

Federals, and enlisted in the Union sei-

> cup of water, it immediately comes to pos-sess all the medicinal virtue of a quinine According to Semper, the Irayas and Catalanganes of Luzon have two pairs of gods, which they worship annually in the month of June: Tschichenan, with his spouse Bebenaugan, and Sialo with his wife Binalinga. By this arrangement the work of ruling gods and men is divided, and one of the divine families is enabled origin of things, though they account for

With the exception of the Moros the favorite animal formerly chosen for sacrifice was the log, unless more urgent, requirements demanded human life; and such requirements frequently arose, the dark they varied somewhat in character. Among the Negritos, the death of a relative was attributed to the spell of some enemy; accordingly it was deemed a duty to take vengeance by killing the first strange; cucountered. The Visayans were accustomed to sacrifice shaves at the obsequies of their friends in order that the deceased



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"I believe that there are certain substances, by which, applied to the Human Body, either externally, or internally, or both, Nature can be assisted, and by such assistance accomplish in short time what Nature otherwise, unaided, would do slowly."

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YOUR DOCTOR

may tell you that your case is incurable, that medical science is unable to help you, that all you can expect is temporary or slight RELIEF. Well, let HIM think so. He is certainly entitled to HIS OPINION. You need not think so unless YOU WISH TO.

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very short time, and gave up hope of ever get

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who had used it and spoke of it very high'y. I

procured a full treatment and began immedi-

ately to use it according to directions. As a re

sult, my suffering is now a thing of the past, and

my cure is a permanent one, as this occurred 15

months ago, during which time I have felt as

well as I ever did in my life and, Jutinue to feel

so. I am 44 years old. My wife at bas reason

o praise it as strongly as I have, she having

een cured by its use of a Stomach Trouble. I

ring it to the attention of those about me.

JOSEPH L. MEUNIER.

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Quick Time

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I had been troubled almost all my life with a Stomach Disorder, and tried hundreds of remedies, in fact, every one I heard of for that trouble, with no permanent relief. About three years ago it development.

Chronic Case of Stomach

ascientiously believe that Vitæ-Ore has saved ny life, and certainly will do all in my power to

ing well again.

ans, He exam-

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Catarrh, Bron-

chitis, Liver and

Kidney Trou-

ble. I was at that

time taken with a severe pala in

my back which he diagnosed as Rheumatic

Lumbago. I

doctored with

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ed so severely that I was compelled to give up work and almost despaired of living much longer; in truth, I did not think in my condition life was worth the living. Seeing Vitus-Ore advertised in my paper on 30-days' trial I procured a package, and at the end of the month's treatment I had such relief that I bought i wo more packages. When I had finished the eccond package I had begun to gain in a.sh, and when I had taken the third package I was strong and healthy, weighing more than I ever did before, and I am now enjoying a health and comfort that words cannot express. I think Vitas-Ore is the best Stomach reme by that can be had, and to all afflicted with Stomach Troubles it cannot be too highly recommended.

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sao, a wicked spirit or devil, by offering it food and singing and dancing in its honor. Tigbas, a much-venerated messenger from heaven, is represented by carved images of stone, and is only possessed by the principal dattos and shown to intimate mates on special occasions. Many of them carry suspended from the neck a small figure of a squatting monkey, called Talian, usually made of the root of a wil-

pig or fowl, exclaims: "Siggam Cambunian! Siggam Bulamaiag! Siggam aggen!"
(O thou God! O beautiful moon! O star!)
The Tagbanuas of Palawan believe in a Great Spirit whom they call Maguindose; they make offerings of rice and fish.

The Tagbanuas have no theory as to the grandson and granddaughter into pigs. and one of the divine families is enabled to rest half the time.

Apo, the supreme deity of the Igorrotes of Benguet, has a wife known as Bangan, a daughter Bugan, and son Ubban. Two inferior gods, Cabigat and Suyan, are the intermediaries with mankind, through the anitos or ancestral spirits. Priestesses called Asiteras, declare the will of the anitos, and priests, Manbunungs, perform the sacrifices in each village. The supreme daity of the Igorrotes of Lepanto origin of things, though they account for the tide by supposing that a huge crab, living in an air-tight cavern, is the cause. As he goes into his hole the water is forced out and rises on their shore, and vice versa; owing to his model habits the movements of the tide are regular. They have no patience with the Darwinian theory, but believe the monkey to have degenerated from man.

According to a report made by Brig Gen. George H. Burton, who has just comprehen daity of the Igorrotes of Lepanto.

The ancient Visayan cosmogony is pleted a tour of inspection of the various by the process of the National Soldiers' Home

preme daity of the Igorrotes of Lepanto curions. A milane (vulture), flying beis called Lu-ma-oig, not Apo. preme daity of the Igorrotes of Lepanto is called Lu-ma-oig, not Apo.

The principal god of the Zambales tribe, now mostly converted, was called Malayari. He had two deputies, Acasi and Manglobag, with numerous other inferior deities. The principal priest was called Bayoc, and in sacrificing the chief offering was a pig. The mythology of the Tagalos, Visayans, and several other tribes was quite similar. Bathala was the name of the principal deity to whom they atter in the control of the principal deity to whom they atter in the control of the principal deity to whom they atter in the control of the principal deity to whom they atter in the control of the principal deity to whom they atter in the control of the principal deity to whom they atter in the control of the principal deity to whom they atter in the control of the principal deity to whom they atter in the control of the principal deity to whom they atter in the control of the principal deity to whom they atter in the control of the principal deity to whom they atter in the control of the principal deity to whom they atter in the control of the principal deity to whom they atter in the control of the principal deity to whom they atter in the control of the principal deity to whom they atter in the water finds the wat them out with blows. Some concealed themselves in the upper chambers and be-came Datos; others in the kitchen, and be-came slaves. The remainder went below

figure of a squatting monkey, called Talian, usually made of the root of a willow. By twisting up the string and letting the image spin, they can determine the right direction when lost in the forest, or where an enemy is concealed; for Talian always comes to a state of rest facing an enemy. Talian has been known to cure a severe wound or tumor by merely touching the spot; and in cases of fever, when Talian has been submerged in a cup of water, it immediately comes to possess all the medicinal virtue of a quining to the sick with the blood of the divicting, interpreted the signs in birds and animals, prophesied, and consoled the dy-ing by telling them they should ascend to look the stars by way of the rainbow.

Oambunian is the name of the chief deity among several different tribes; though the Gaddanes worship Amanolay, Creator of Man, and his goddess Daliar, when Talian has been submerged in a cup of water, it immediately comes to possess all the medicinal virtue of a quining prophesied, with the blood of the victim, interpreted the signs in birds and jesus Christ, or Isa, as a very great and good man, but not the son of God; and one reason they assign for killing Christians is because the latter teach that men could kill a son of God. According to their ideas men were originally created very large and have been growing smaller since. Adam was upward of 60 yards in hight and Eve 50 yards; but at the end of the wictim, interpreted the signs in birds and jesus Christ, or Isa, as a very great and jesus Christ, or Isa, as a very great and jesus Christ, or Isa, as a very great and jesus Christ, or Isa, as a very great and jesus Christ, or Isa, as a very great and jesus Christ, or Isa, as a very great and jesus Christ, or Isa, as a very great and jesus Christ, or Isa, as a very great and jesus Christ, or Isa, as a very great and jesus Christ, or Isa, as a very great and jesus Christ, or Isa, as a very great and jesus Christ, or Isa, as view with Mohamoud, where the latter had threatened him, changed Mohamoud's (To be continued.)

According to a report made by Brig. Gen. George H. Burton, who has just com-

annual per capita expense of this main-tenance was \$141.70, which is an increase had failed to do.

was \$59,051, while the cost of mainte-nance, which includes lawns, flower gardens, transportation and teams, was \$92,-How Laughter Cured an Insane Patient.

asylum was suffering from extreme melancholia. He did not laugh or smile. Day after day lie sat or walked with an exwhole establishment, of deep, melodious, side-shaking laughter, so joyous, hearty, and infectious that every one who heard was compelled to join in it! But the melancholy sufferer looked at the laughing man with the same deep immovable gloon upon his face. One day, while the hugh ter was convulsing every one in his vicinity the patient suddenly stopped pacing his room, and burst into a hearty laugh. The shone once more in his face. He looked around in a dazed way, and ssked, "Where pleted a tour of inspection of the various branches of the National Soldiers' Home, it is shown that during the past year 33, in his right mind again. Laughter had done for him what the physicians, the

Murdered for His Loyalty.

25,168 are drawing pensions of from \$6 ing here in Arkansas when the civil war to \$72 per month, aggregating a total of \$3,166,734. Eleven members have cash balances of more than \$1,000 each to their credit.

During the past year there were 1.863 deaths and 3,582 first admissions, which makes the deaths 52 per cent. of the in-EDITOR NATIONAL TRIBUNE: I was liv-

Federals, and enlisted in the Union seivice. After I got away the rebels mur-dered my father and a brother only 12 years old.—James M. Carter, Co. G. 4th Ark. Car.

New Jersey's Historic Plag.

Gen. J. Madison Drake, who was Ensign of the 3d N. J. M., has sent to the Governor of New Jersey the staff and colpression of settled melancholy on his face. him at the head of Gen. Runyon's New Months passed without bringing any Jersey Brigade as he crossed the Long and Eve 50 yards; but at the end of the world, men will be only a yard high. change in his condition. Finally his physithough their minds will be more powerful than ever. Professor Worcester relates that a Moro official once when in a mellow condition explained to him the carefully-condition explained to him the carefullyguarded secret of the Moro's aversion to peals the visitor sent ringing through the knowledged the reception of the colors, and promise that they shall be given the most sacred care.

Cut and Baled May a Specialty.

VENANGO, PA. FOR SALE

Modern, up-to-date Water-power, slate roof.

FLOURING MILL

In good town, situated on Eric Rail Road and Meadville, Venango and Cambridge Springs Traction line. Has capacity of 60 barrels flour. Buckwheat, rye, corn meal, and feed outfit in addition. Equipped for merchant and custom work. Has established brands



OLD COINS AND STAMPS WANTED

The word Anito is Tagalo, and was to buried. In his existing state most of these more or less necessary operations cost him anything, and he could see no advantages to be derived from embracing Christianity, commensurate with the first and the content of the Igorrotes of northern Luzon have apparently no religious belief, and have apparently no religious belief, and have resisted all attempts to Christianity, commensurate with the worst. That means curved in wood, stone, lroys, and all earlies the district to the fractment they have received from the white race. "I was told," he says, "that a price who had need every not and the proposed have apparently no religious belief, that a price who had need every need to teach them the precepts of Christianity and the could be an a Igorrote exclaim that the proposed have apparently no religious belief, and have apparently no religious belief, and have resisted all enters they have received from the white race. "I was told," he says, "that a price who had need every need to teach them the precepts of Christianity had explained to them the precepts of Christianity the says, "that a price who had need an apparent of the Igorrote exclaim that the proposed here are proposed here are all the proposed here are in the habit of the Igorrote exclaim that the precepts of Christian that the precepts of Christian the p

